Certaine prayers

and other godly exercises, for the *seuenteenth of Nouember: Wherein we solemnize the blessed reigne of our gracious Soueraigne, Lady* Elizabeth, by the prouidence and grace of God, of England, Fraunce & Ireland Queene. &c.

(.)

Psal. 31. 21.

O how plentifull is thy goodnesse which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

Imprinted at London by Christopher Barker, Printer to the Queenes *most excellent Maiestie.*

1585.

Quæ pridem gratis dederat, nunc poscit honorem
Iure: ergo reddes cumulatè, pectore grato.

BRITISH MUSEUM

TO THE MOST REVEREND FATHER IN GOD HIS VERY GOOD Lord, Iohn, by the prouidence of God, Archbishop of *Canterbury, Primate of all England, & Metropolitane.*

Owe marueilous good it hath pleased God these many yeeres to be vnto vs, in the godly and blessed raigne of our gratious Soueraigne, there is none of vs all that can be ignorant, of what estate or condition soeuer he be. Howe litle we haue endeuoured our selues to bee thankefull to him for the same in any good or indifferent measure, and howe negligent suters vnto him we haue hitherto bene for the continuance of it, is likewise in it selfe more manifest then that it needeth to be proued by any. But seeing that whatsoeuer it is that is negligently kept, is oft times very quickely lost: the more carefull that wee shall hence forward be in that point of our duetie, the better shall it be for our selues, and the better will God also like our wisdome therein. Whereas therefore euery yeere, when that day commeth, we resort to the Church to giue thankes vnto God, and otherwise testifie that we haue good cause to reioyce therein: the more that such doings of ours do witnes against vs, that it is but due debt in vs, the more do I thinke it conuenient that order shoulde be taken for the continuance of the exercise begunne in your Graces Predecessors time: for the better accomplishment whereof, especially in these partes where I am resident, I thought it my duetie to make some triall of my selfe, to see how farre it would please the Lorde (of his wonted mercies) to blesse me therein. In which kinde of want, though my selfe be not able to make any sufficient supplie: yet, when I sawe howe to make a proffer towards it, litle though it were, I thought not good to let it slippe, not knowing whereunto by

the goodnes of God (if it would please him to imploy some o-thers thereabout that are more able) it might be able to grow in the ende. Such as it is that I am so bould as to present your Grace therewith, it is not for any good opinion that I haue conceiued of my labours therein (hauing alreadie as I take it, espied that such as are best furnished of all, may in this kinde of argument soone finde themselues to be hardly bestead:) but especially, for that the doore being open, it was not for me to creepe in by the window, nor so farre to leaue the ordinarie way of iust approbation, as that I might be iustly charged with wrong intrusion. And I humbly beseech almightie God, to giue that knowledge of his goodnes vnto vs herein, and the grace to esteeme thereof as we ought, that we neuer prouoke him in his displeasure to take away that, which in his fauour he hath heretofore giuen, and hitherto continued vnto vs. Vnto whose protection and speciall fauour, most humbly I commend your Grace likewise, your selfe I meane, and all your labours in the Lorde; humbly beseeching his heauenly Maiestie, that according to the place that among vs he hath giuen you, he euer direct you to hold on that course, as that thereby offences still may be remooued out of the way euery day more and more, that so the children and people of God may haue the plainer and readier passage to their country againe. From Yorke the 27. of September. 1585.

Your Graces most humble in the Lord, Edmund Bunny.

Certaine praiers

and other godly exercises, to be vsed on the 17. day of Nouember.

It is written in the first Epistle of S. Paul to Timothie, and in the beginning of the second Chapter, as followeth.

I exhort therefore, that first of all prayers, supplications, intercessions, and giuing of thankes be made for all men: for kings, and for all that are in authority, that we may leade a quiet and a peaceable life, in all godlynesse and honestie. For that is good and acceptable in the sight of God our Sauiour. 1. Tim. 2. 1. 3.

IN which sentence wee may note two things: first, what it is whereunto he exhorteth: and then, what reasons he vseth to perswade thereunto. He exhorteth that in anywise publike prayers & thankesgiuing be made, both for all sortes of men generally, and for all those especially, that are in authoritie. The reasons which hee vseth to perswade vs vnto it, are two. First for our own benefites sake, & the good of the Church, that we may leade a quiet and a peaceable life, in all godlinesse and honestie: then, because it is such a point of duetie besides, as is not onely good to bee done, but such withall, wherein we may chearefully bestow our endeuour, because it is acceptable or welcome to God.

The generall conclusion.

Whereas therefore it is not only expedient for vs and our bounden duety, but also a thing very welcome to vs, at all times to make our praiers for such, and to thanke his Maiestie for them: it is much more seemely nowe to remember our duetie therein, when as the time it selfe (solemnizing nowe the blessed reigne of our gracious Soueraigne) doeth put vs in minde of very good cause, both to

giue thankes vnto God for the blessed gouernement, that (by this handmaide of his) he hath vouchsaked to bestowe vpon vs, and to craue at his handes the continuance of it, to the glory of his holy name, and to our vnspeakeable comfort. And this are we to doe so much the rather, for that the Apostle, requiring thus much on ỹ behalfe of those Magistrates, that then were hinderers of the glory of Christ, he requireth the same more iustly of vs, to whom God hath giuen so godly a Prince, and with her such a maner of gouernment, as directly tendeth to the aduauncement of the Gospell of Christ.

But because that by our vnthankefulnesse already committed, and by our other manifolde sinnes, we are not onely vnworthy of so spetial mercies, but nowe also may conceiue no hope to finde any fauour on that behalfe, but vpon our true repentance, & by the forsaking of those our sinnes, that are so offensiue to the Maiestie of God, and iustly may hinder vs of his mercies towardes vs: it is needefull, that first we be heartily sorie for those our offences, and their approching to the throne of grace, most humbly beseeche the Lord of all compassion and mercy, freely to pardon the same vnto vs. To this ende therefore, I beseeche you, let vs ioyne together in heart and voyce, both to acknowledge those our offences, and to craue forgiuenesse of them, saying together after me.

The generall confession.

The generall Confession.

ALmightie God, most mercifull Father, we acknowledge here before thy diuine Maiestie, that we are altogether vnworthy to appeare before thee, eyther to giue thanks for such good things as we haue receiued, or to entreat thy goodnesse for any thing else whereof we haue neede. Espetially at this present we acknowledge, O Lord, that whereas long since thou hast bestowed vpon vs so gracious a Prince, & with her

her so blessed a gouernement, with trueth & peace in great abundance, such as our fathers at no time haue seene: yet neuertheless, neither haue we beene thankefull for it, nor applied ỹ same to our amendement, nor giuen due honor to her person, or to her gouernment, or to ỹ Gospel that with her thou hast giuen. So yet we abide in many of our former reprobate wayes, and haue deserued, that thou vtterly withdrawe these mercies from vs. But nowe, O Lord, we humbly beseeche thee, to forgiue vs all that is past, and so to worke in vs by thy holy Spirite, that hereafter we bee more thankefull for these thy mercies, and more carefull of all such dueties as to vs apperteine. Teach vs, O Lorde, highly to esteeme of these thy mercies, & euer to be thankfull to thee for the same: gladly to imbrace thy holy worde, and thereby to reforme our sinfull waies: in thee to obey al our superiours, & by all good meanes faithfully to maintaine them against their enemies, that vnder them we may liue a quiet and a peaceable life, in all godlinesse and honestie, to the glory of thy holy name, and to our owne singular comfort withal, through Iesus Christ thy sonne our Lord, to whome with thee, and the holy Ghost, be ascribed all power, thankes and glory, for euer and euer, Amen.

In the multitude of thy mercies, do we come into thine house, O Lord: and in thy feare do we worship towardes thy holy Temple. Psal. 5. 7, 8.

Leade vs, O Lorde, in thy righteousnesse: and make thy way plaine before our faces.

The Proper Psalmes fit for this day to be vsed in the morning, are two: gathered out of diuers Psalmes to the present purpose that we haue in hande, the better to stirre vs vp, as occasion at this present requireth.

The argument of the first Psalme.

In the former of these two Psalmes we are to call to remembrance, in what case the Church of God with vs was, immediately before the reigne of our gracious Soueraigne: so to finde out, howe good cause we haue in that respect to be thankefull to the maiestie of God for her. And the miserie that here is described, we found not onely in the cause of religion, but also in the ciuil estate likewise: from both which it hath pleased God by her to deliuer vs.

The Psalme.

The Preface

Psal. 90. vers. 1, 2. LOrde, thou hast euer bene our refuge, from one generation to an other: before the mountaines were brought forth, and ere euer that the earth and world were made.

85. 1. Thou hast bene exceeding gracious vnto this land: thou hast turned away the captiuitie of Jacob.

85. 2. Thou hast forgiuē the offence of thy people: and couered al their sinnes.

85. 3. Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

Our miserie.

77. 18. O what great troubles hast thou shewed vnto vs: and yet diddest thou turne, and refresh vs, and hast brought vs from the depth of the earth againe.

118. 4. The paines of hel came about vs: and the snares of death ouertooke vs.

In ciuill accompt.

44. 10. In those dayes thou wert farre from vs, & didst put vs to great confusion: and diddest not goe forth with our armies.

44. 11. Thou madest vs to turne our backes on our enemies: so y they which hated vs, spoyled our goods.

44. 13. Thou soldest thy people for nought: and diddest

take

Psal. ver. take no monie for them.

141. 8. Our bones lay scattered before the pit: as chips doe lye on the face of the earth, whereon woode is cut or hewen.

79. 1. And after that once they got an entrie into thine In Religion.

74. 5. inheritance, how roared they then in the Temple it selfe: and set vp their banners for tokens?

79. 3. Thy Temple also they haue defiled; and made Jerusalem an heape of stones.

74. 7. They brake downe all the carued worke thereof: with axes and hammers.

74. 8. They haue set fire vpon thine holy places: and haue defiled the dwelling place of thy name, euen to the ground.

79. 2. The dead bodies of thy seruants did they giue to be meat vnto the fowles of the ayre: and the flesh of thy seruants vnto the beasts of the land.

79. 3. Their blood haue they shedde like water, on euery side of Jerusalem: and there was no man to burie them.

80. 12. So soone as thou hadst broken downe the hedge of this thy vineyarde: all they which went by, did plucke of the grapes thereof.

74. 9. Yea they saide in their hearts, Let vs make hauocke of them altogether: thus had they burnt vp all the houses of God in the land.

80. 13. The wilde Boare out of the woode did roote it vp: and the wilde beasts of the field deuoured it.

78. 33. So thou madest vs to consume our daies in vani- Our miserie in generall further amplified.

tie: and our yeeres in trouble.

80. 5. Thou feddest vs with the bread of sorrowe: and gauest vs plenteousnesse of teares to drinke.

44. 14. Thou madest vs to be rebuked of our neighbors: to be laughed to scorne, and had in derision, of them that were round about vs.

44. 15. Thou madest vs to be a by-worde among ý hea-

Psal. verse. then: and the people to shake their heads at vs.

79. 7. Thou hast suffered Jacob to be deuoured: and his dwelling place to be laid waste.

44. 12. Thou didst let vs to be eaten vp like sheepe: and didst scatter vs among the Heathen.

137. 1,3. In which our captiuitie at Babylon, and being in heauinesse for the ruines of Sion: they neuertheless (to vpbraide vs with our misery) would needes haue vs to sing some of our wonted songs of Sion, what time it stoode in peace and prosperitie.

Our deliuerance.

78. 66. But then the Lord awaked, as one out of sleepe: and like a Giant refreshed with wine,

78. 67. He smote our enemies in the hinder partes: and put them to a perpetuall shame.

18. 7. At whose comming the earth trembled and quaked: the very foundations also of the hilles shooke, and were remooued because he was wroth.

18. 8. There went a smooke out of his presence, and a consuming fire out of his mouth: so that coles were kindled at it.

18. 13. The Lord also thundered out of heauen: and the highest gaue his thunder, hailestones, & coles of fire.

18. 14. He sent foorth his arrowes, and scattered them: he sent foorth his lightnings, and consumed them.

76. 6. At the rebuke of the God of Jacob: both the charet and the horse is fallen.

68. 2. As his presence they are driuen away, as smoke doeth vanish away in the winde: and as waxe doeth before the fire.

124 5. Praised be the Lorde therefore: that gaue vs not ouer for a pray vnto their teeth.

124 6. Our soule escaped, euen as a birde out of ỹ snare of the fouler: the snare was broken, and we were deliuered.

18. 47. The Lorde liueth: and blessed be my strong helper, and praysed be the God of my saluation.

The Argument of the latter Psalme.

In the latter of these two Psalmes, we haue set forth vnto vs, how egerly yet the enemies of the Gospel are bent against our Superiors, and vs for the Gospels sake; that so, whereas notwithstanding it hath pleased God euer to defend vs, we may therein perceiue, howe much we are bound to God for the same, and (if we respect a secondarie cause) to the prudent, and godly gouernement of our gratious Soueraigne. Wherein, first appealing to their owne conscience for their naughtie dealings, afterward is described both how busily they endeuour our vtter destruction, and how litle (by the goodnes of God) they preuaile therein.

The Psalme.

Psal. 58. vers. 1. ARe your mindes set vpon right dealing, O yee that band your selues against vs: and do ye iudge the thing that is right, O yee sonnes of men? The Preface, appealing to their owne conscience.

58. 2. Yea rather, yee imagine mischiefe in your heart vpon earth: and your hands deale with wickednes.

58. 3. The vngodly are froward euen from their mothers wombe: as soone as they be borne, they goe astray, and speake lies.

58. 4. They are as venemous, as the poison of a serpent: euen like the deafe Adder, that stoppeth his eare.

58. 5. Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

10. 7. Their mouth is full of cursing, deceite, & fraud: vnder their tongue is vngodlines, and vanitie.

5. 9. There is no faithfulnes in their mouth: their inward parts are very wickednes.

5. 10. Their throte is an open sepulchre, they flatter

14. 16. with

	Psal.	verse.	
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5. 10. Their throte is an open sepulchre, they flatter

14. 16. with

Psal.	ver.	
		with their tongues: and their feete are swift to sheed blood.
14.	7.	Destruction, and unhappinesse is in their wayes, and the way of peace they haue not knowen: there is no feare of God before their eyes.
83.	5.	And these thine enemies, O Lorde, make a murmuring: and they that hate thee, lift vp their head.
83.	3.	They haue imagined craftily against thy people: and taken counsell against thy secrete ones.
2.	2.	The kings of the earth stand vp: and the rulers take counsell together against the Lord, and against his Annoynted.
2.	1.	Furiously doe they rage together: and imagine a vaine thing.
2.	3.	Let vs breake (say they) their bonds a sunder: and cast away their cords from vs.
83.	4.	Let vs roote them out, that they be no more a people: that the name of Israel may be no more in remembrance.
83.	5.	They haue laide their heads together with one consent: and are confederate against thee.
3.	2.	Many there be, that make no other accompt of vs: but that there is no helpe for vs in our God.
11.	2.	They bend their bowes, and make readie their arrowes within their quiuer: that they may priuily shoote at them which are true of heart.
56.	6.	They hold together, and keepe themselues close: and marke our steps, when they lie in waite for our liues.
10.	8.	They sit lurking in the thieuish corners of the street: and priuily, in their lurking dennes, do they murther the innocent.
10.	4.	They lye waiting secretely, euen as a Lion lurketh in his denne: that they may rauish the poore.
17.	11.	They lie waiting in our way on euery side: turning their eyes vnto the ground.

Howe busie they are to do vs hurt.

The Preface, appealing to their owne conscience.

They

Psal. vers.

10. 11. They fall downe, and humble themselues: that so they may (the rather) get vs within their danger.

56. 5. They daily misstake all that wee speake: all that they imagin, is to doe vs some mischiefe.

38. 12. They talke of wickednes, and imagine deceite: all the day long.

7. 11. But God is a righteous Iudge, and strong: though in his patience he beareth with those that do prouoke him euery day. Howe late they prouaile.

7. 13. If in no time they will turne, hee will whet his swords: he hath bent his bow, and made it readie.

7. 14. He hath prepared deadly weapons: he hath made readie his arrowes against our enemies.

11. 6. 34. 19. For the vngodly, and such as delight in wickednesse, doth the Lorde abhorre: but he keepeth all the bones of the righteous, so that not one of them is broken.

9. 16. 18. The Lorde is knowen to execute iudgement: and the patient abiding of the meeke shall not perish for euer.

9. 12. When hee maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

9. 15. Insomuch that the wicked are sunke downe into the pit that they made: and in that same net, which they priuily hid, their owne feete are taken.

7. 17. Their trauaile lighteth on their heads: and their wickednesse falleth on their owne pates.

20. 7. For they put their trust in charets and horses: but we remember the name of the Lord our God.

20. 8. They therefore are brought downe, and fallen: but we are risen, and stand vpright.

73. 18. O howe soone doe the wicked consume: perish, and come to a fearefull ende.

2. 4. Hee that dwelleth in the heauens doth laugh them to scorne: the Lord hath them in derision.

Psal. 34. vers. 18. So that although the troubles of the righteous be great: yet the Lord deliuereth them out of all.

vers. 7. Whereas on the other side, vpon the vngodly he rayneth snares, fire, and brimstone, storme, and tempest: to be a portion for them to drinke.

So ende the Psalmes: whereby we haue bene iustly occasioned to remember, both howe God deliuered vs long since from the power of darkenes, and to this day continually preserueth vs from the handes of our enemies. For both which, and all others his mercies towardes vs, and especially at this present, for giuing vnto vs so gracious a Princesse, and for preseruing her in so good estate, and to so great benefite to his Church hitherto from so many perils and dangers, and bloodie practises of wicked persons,

Glory be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe, world without ende. Amen.

Certaine portions of Scripture taken out of the olde Testament: the one of Dauid, the other of Salomon. Which declare vnto vs, how carefull good Princes are on the behalfe of the glory of God, and, how well God doth like on them for the same. Which thing the more that we finde in our gracious Soueraigne, the more are we bound to God on that behalfe, and the better assurance may we conceiue of the protection and fauour of God towards her and al her people, against the open forces and secret practises of all her enemies.

In the former testimonies (of Dauid) we shall see, howe desirous he was to haue builded a Temple vnto the Lord: then, when he himselfe might not doe it, but it should be reserued for his sonne Salomon (the Lorde liking very well of his zeale) how notable prouision he made for the same before his death.

The

The text.

AFterwarde, when the King sate in his house, and the Lorde had giuen him rest round about from all his enemies, the king sayde vnto Nathan the Prophet, Beholde, I dwell nowe in an house of Cedar trees, but the Arke of the Lordes couenant remayneth vnder curtaines. And Nathan sayd vnto Dauid, Goe, and doe all that is in thine heart: for the Lorde is with thee. And the same night, euen the worde of God came vnto Nathan, saying, Goe, and tell my seruaunt Dauid, Thou shalt not build me an house to dwell in: for I haue not dwelt in any house, since the time that I brought the children of Israel out of Egypt, vnto this day: but I haue bene from tent to tent, and from habitacion to habitation. Wheresoeuer I haue walked with all the children of Israel, spake I one worde to any of the Iudges of Israel (whom I commaunded to feede my people) saying, Why haue you not builded me an house of Cedar trees? Nowtherefore, thus shalt thou say vnto my seruant Dauid, Thus sayth the Lorde of hostes, I tooke thee from ỹ sheepe coate, as thou wast following of sheepe, that thou mightest be a Prince ouer my people, ouer Israel. And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, & haue made thee a great name, like vnto the name of the great men that are in the earth. Also I will appoynt a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more, neither shall wicked people trouble them any more, as at the beginning, and since the time that I set Iudges ouer my people Israel: and I will giue thee rest from all thine enemies. Therefore I say vnto thee, that the Lord will build thee an house: and when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seede after thee, which shall

2.Sam.7.1,16. 1.Chro.17. 1,14.

1.Chro.28.1,2.

1.Chro.17.9.

be of thy body, and will stablish his kingdome. He shall buyld an house for my name: and I will stablish the throne of his kingdome for euer. I will be his father, and he shalbe my sonne. If he sinne, I will chasten him with the rod of men, and with the correction of the children of men. But my mercy shal not depart away from him, as I tooke it from Saul, whome I put away before thee. And thine house, and thy kingdome, shalbe established for euer before thee: thy throne shalbe established for euer. According to all these wordes, and according to all this vision, so did Nathan speake vnto Dauid. So when Dauid sawe that he might not build this house to the Lorde, and yet that the Lord would haue his sonne to do it, and in the meane season did graciously accept of his willing minde: afterward, towards his death, he gathered to Jerusalem all the chiefe of the people, and such as bare office about him, and standing vp on his feete, he sayde vnto them, Heare me my brethren, and my people. I had in mine heart, to buyld an house of rest for the Arke of the Couenant of the Lord, and for the footestoole of our God, and had made readie for the building. But God sayde vnto me, Thou shalt not builde an house for my name, because thou hast bene a man of warre, and hast shed blood. Moreouer, as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer: so, of all my sonnes, hath the Lorde chosen Salomon, to sit vpon the seate of the kingdome of Israel. But now because my sonne Salomon is yet tender and young, and the worke is great (for the house shall not be for man, but for God) therefore haue I beforehand prepared with all my might for the house of my God, gold, for vessels of golde: siluer, for vessels of siluer: brasse, for things of brasse: iron, for things of yron: and tymber, for things of wood: Onix stones also, and stones to be set, carbuncle stones, and of diuers colours, and all maner of precious stones, and marble stones in great abundance. And because I haue a speciall desire to aduaunce this

1.Chro.28.1,5.

1.Chro.29.1,9

worke of the Lord, I haue of mine owne proper goods, of golde and siluer, which I haue giuen to the house of my God (besides all that I haue otherwise prepared for the holy house) euen three thousand talents of golde of Ophir, and seuen thousand talents of siluer, to ouerlay the walles of the house withal. And whosoeuer among you is willing, may this day consecrate his hand vnto the Lord. Whereupon the heads and chiefe of the people did willingly giue of their owne accorde to the worke of the house of God, fiue thousand talents of golde, and ten thousand pieces besides: ten thousande talents of siluer: eightie thousand talents of hasse: and one hundred thousand talents of iron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Lord, by the hand of Iehiel the Gersonite. And the people reioyced, when they were so willing to giue their goods, and with a perfect heart they offered willingly vnto the Lord: and Dauid the king reioyced with great gladnes.

So endeth this portion of Scripture, taken out of the second booke of Samuel, and the seuenth chapter: and out of the seuenteenth, eight and twentieth, and nine & twentieth chapters of the first booke of Chronicles. And so hauing hearde the great zeale of the good king Dauid towardes the house of the Lorde, and howe fauourably it pleased the Lorde to accept thereof: now it shalbe good to consider in what sort he gaue thankes for those great mercies: whereby we also (on behalfe of our most gracious Soueraigne, and all other godly Princes) may doe the like, for such mercies bestowed on vs likewise.

The Psalme of Thanksgiuing.

WHo am I, O Lord God: and what is my house, that thou hast brought mee hitherto! And this was yet but a small thing in thy sight, O Lord God: but thou hast spoken also of thy 2. Sam. 7. 18, 29. 1. Chro. 17. 16, 27.

seruantes house for a great while, and hast regarded me according to the estate of a man of high degree, O Lord God.

And what can Dauid desire more for the honour of thy seruant: for thou, Lord God, knowest thy seruant.

O Lorde, for thy seruants sake, euen according to thine heart, hast thou done this great thing: to declare all magnificence.

Therefore thou art great, O Lorde God, and there is none like vnto thee, neither is there any God besides thee: according to all that we haue heard with our eares.

Moreouer, what nation in the earth is like thy people Israel? whose God went downe to redeeme them to himselfe, that they might bee his people, and that hee might make himselfe a name, and to do great and terrible things, by casting out nations before thy people, whome thou hast deliuered out of Egypt from the nations, and from their gods.

For thou hast ordeined thy people Israel, to bee thine owne people for euer: & thou Lord, art become their God.

Therefore now, Lord God, the word that thou hast spoken concerning thy seruant, and his house, make it good for euer, and doe as thou hast said.

And let thy name be stable and magnified for euer, that it may be sayd, The Lord of Hosts is the God of Israel: and let the house of thy seruant Dauid be established before thee.

For thou, O Lord of Hosts, God of Israel, hast told in the eare of thy seruant, saying, I will builde thee an house: and therefore thy seruant hath founde in his heart to pray this prayer vnto thee.

Therefore now, Lord God, thou art God, and thy words be true: thou that hast spoken this good vnto thy seruant.

Therefore nowe let it please thee, to bless the house of thy seruant, that it may continue for euer before thee: for thou, O Lorde God, hast spoken it, and with thy blessing let the house of thy seruant be blessed for euer.

O Lord

O Lord God of Israel, our Father, be thou blessed for euer, and for euer. 1. Chro. 29. 10. 19.

Thine, O Lord, is greatnes, and power, glorie, victorie, and praise: for all that is in heauen and earth is thine, and thine is the kingdome, O Lorde, and thou excellest aboue all, euen as the head of all.

And riches and honour come of thee, and thou reignest ouer all: and in thine hande is power and strength, and in thine hand it is to make great, & to giue strength vnto all.

Therefore now, O God, we thanke thee: and praise thy glorious name.

But who am I, and what is my people, that we shoulde be able to giue these things so willingly? but all things come of thee, and of that which wee haue receiued at thy hand, haue we giuen thee.

For we be but strangers before thee, and soiourners, as were all our fathers: our dayes also on earth are but a shadow, and there is none abiding.

O Lord our God, all this stuffe that wee haue prepared to build thee an house, for thy holy name, commeth of thine hand, and is all thine.

I wote also, my God, that thou triest the hearts, and hast pleasure in vnfeignednes: and in the vnfeignednes of my heart I haue willingly offered all these things, and nowe haue sent thy people which are founde here, to offer vnto thee willingly and with gladnes.

O Lorde God of Abraham, Isaac, and Israel our fathers, keepe this for euer in the desire of the thoughts of the hearts of thy people, and prepare their heartes vnto thee:

And giue vnto Salomon a perfect heart, to keepe thy commandements, thy testimonies, and thy statutes: and to doe all, and to builde the house for which I haue made prouision.

This

This second portion of scripture we take out of the Histo-
rie of Salomon: and it sheweth vs the great zeale and
readinesse that was in him, both to finish in euery
point the worke of the Temple, and when he had done
it, then to consecrate the same to the Lord, to the vse of
the people, and how graciously the Lorde accepted
thereof.

The text.

1.King.7.51.& 8.1,53. 2.Chro.5.6.

SO was all the worke finished that Salomon had made for the house of the Lorde. And then Salomon assembled the children of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel, vnto Jerusalem. And when they had brought in the Arke of the Couenant of the Lord, and all those things that Dauid had dedicated, with the siluer and the golde, and all the vessels, and put them among the treasures of the house of GOD: then Salomon, standing in the presence of the people, on a brasen scaffold three cubites high, in the middest of the court before the house of the Lorde, stretched out his handes towardes heauen, and sayde: O Lord God of Israel, there is no God like thee, in heauen aboue, or in earth beneath, which keepest couenant and mercy with thy seruantes that walke before thee with all their heart, thou that hast kept with thy seruant Dauid my father, that thou promisedst him: for thou spakest with thy mouth, and hast fulfilled it with thy hand, as appeareth this day. Therefore nowe, Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their wayes to walke in my Lawe, as thou hast walked before me. And nowe, O Lorde, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father. Is it true in deede, that God will dwell with man on earth? Behold,

the

the heauens, and the heauens of heauens are not able to conteine thee: and how should then this house do it that I haue builded? But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer which thy seruant prayeth before thee this day, that thine eyes may be open towardes this house day and night, euen towardes the place of which thou hast sayd, My name shalbe there, that thou mayest hearken vnto the prayer which thy seruant prayeth in this place: and regard thou the supplication of thy seruant, and of thy people Israel, when they pray in this place, and heare thou in heauen in thy dwelling place, and when thou hearest, haue mercy. If any man trespasse against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shal come before thine altar in this house: then hearken thou in heauen, and iudge thy seruantes, in recompencing the wicked to bring his way vpon his head, & in iustifying the righteous, to giue him according to his righteousnesse. If thy people at any time by reason of their sinne (for there is no man that sinneth not) shalbe ouerthrowen before the enemie: if heauen be shut vp that there be no rayne: if there shall be famine in the lande, pestilence, blasting, mildewe, drought, grashopper, or caterpiller: if their enemie shall besiege them, or whatsoeuer plague or sickneſſe shall befall them: if a stranger that is not of thy people Israel, hearing of thy great name, shall come and pray here: if thy people going to battell against their enemies, shall pray towardes this house, or being prisoners or captines in a strange countrey, if they repent, and pray towardes this place: then heare thou in heauen, in the place of thine habitation, their prayer and their supplication, and be mercifull vnto them, in all that they call for vnto thee. And nowe, my God, I beseech thee, let thine eyes be open, and thine eares attent, vnto the prayer that is made in this place. Arise, O Lorde, to come into thy rest, thou and the Arke of thy strength: and let the Priests be clothed with saluation, and let thy saints

reioyce in goodnesse. O Lorde God, refuse not the face of thine Anoynted: remember the mercies promised to Dauid thy seruant.

1.King.9.1,9. 2.Chro.7. And when Salomon had made an ende of praying, fire came downe from heauen, and consumed the burnt offring and the sacrifices: and the glory of the Lord filled the house, so that the Priestes coulde not enter into the house of the Lorde, because the glory of the Lorde had filled the Lordes house. And when all the children of Israel saw the fire, and the glory of the Lorde come downe vpon the house, they bowed themselues with their faces to the earth vpon the pauement, and worshipped, and confessed vnto the Lorde, that he is gracious, and that his mercy lasteth for euer. And the Lorde appeared to Salomon by night the second time, and sayd vnto him: I haue heard thy prayer, and thy intercession that thou hast made vnto me, and haue chosen this place for my selfe to be an house of sacrifice. If I shut the heauen that there be no rayne, or if I command the grasshopper to deuoure the lande, or if I send pestilence among my people: If my people, among whome my name is called vpon, doe humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull vnto their sinne, and will heale their land: then mine eyes shalbe open, & mine eares attent vnto the prayer made in this place. For I haue nowe chosen and sanctified this house, that my Name may bee there for euer: and mine eyes, and mine heart shalbe there perpetually. And if thou wilt walke before mee, as Dauid thy father walked, in pureneſse of heart, and in righteousnesse, to do according to all that I haue commaunded thee, and wilt keepe my statutes and my iudgements: then will I stablish the throne of thy kingdome vpon Israel for euer: as I promised to Dauid thy father, saying, Thou shalt not want a man to bee ruler in Israel. But if ye and your children turne away from me, and will not keepe my commandements and my statutes, which I haue set before you,

but

but goe and serue other gods and worship them: then will I weede Israel out of the lande which I haue giuen them, and this house, which I haue hallowed for my name, will I cast out of my sight, and Israel shalbe a prouerbe, and a fable among all nations. And this house shall bee taken away: so that euery one that passeth by, shalbe astonied, and shall hisse, and they shall say, Why hath the Lord done thus vnto this land, and to this house? And they shall answere, Because they forsooke the Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken hold on other gods, and haue worshipped them, and serued them: therefore hath he brought vpon them all this euill. So endeth this portion of Scripture, taken out of the seuenth, eight, and ninth Chapters of the first booke of the Kings, and out of the fift, sixt, and seuenth Chapters of the seconde booke of Chronicles. Wherein wee see, not onely a notable patterne of a singular zeale in this godly king: but also, howe speciall assurance, any State that followeth the same, may conceiue of the vndoubted protection of God. Which being alreadie fully perfourmed in Iesus Christ, the more that we find among our selues his kingdome aduanced, and the ruines of his Temple repaired: (which God be thanked, by the gouernement that nowe is established, we finde to bee done in comfortable maner) the more may we assure our selues of his ready helpe, against all ỹ assaults of our enemies whatsoeuer. It shalbe good therefore, that we enter into that consideration of the excellencie of the kingdome of Christ, as may best prouoke vs, both to bee thankefull for so much thereof as wee see erected among vs: and to solicite him by our prayers, euer to giue it so blessed encrease, as that at the length it may come to full perfection. To this ende it shall be good that wee ioyne together in this Psalme that followeth, specially gathered to that purpose, and so to be of vs applyed.

A Psalme of the excellencie of the Kingdome of Christ, desiring to haue the same enlarged.

Thanksgiuing generally.

Psal. 145. vers. 1. I Will magnifie thee, my God, and king: and I wil prayse thy name, for euer, and euer.

145. 2. Euery day will I giue thankes vnto thee: and praise thy name for euer and euer.

145. 13. Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all generations.

68. 24. It is well seene, O God, how thou goest: how thou my God, and king, goest in the Sanctuarie.

48. 9. O God, according to thy name, so is thy praise vnto the worldes ende: thy right hande is full of righteousnesse.

For that he is mightie against his enemies.

65. 7. Thou stillest the raging of the sea, and the noyse of the waues thereof: and the madnes of the people.

68. 17. Thy Chariots are twentie thousands, euen thousands of Angels: and thou, Lord, art in the middest of them, as in thy holy place.

46. 9. Thou makest warres to cease: thou breakest the bow, knappest the speare in sunder, and burnest the chariots in the fire.

68. 21. Thou woundest the head of thine enemies: and the hearie scalpe of such an one as goeth on still in his wickednesse.

68. 12. Thou makest kings with their armies to flie: and they of thy houshold deuide the spoyle.

72. 9. They that dwell in the wildernesse, shall kneele before thee: thine enemies shall licke the dust.

72. 11. All kings shall fall downe before thee: and all nations shall doe thee seruice.

72. 8,15 Vnto thee shall be brought the golde of Arabia: and thy dominion shalbe from one sea to another, and from the flood, vnto the worlds end.

Psal. vers.

68. 9. But vpon thine inheritance O God, thou hast euer sent a gracious raine: and refreshedst it, when it was wearie. Gracious to his people.

105. 14. Thou sufferest no man to do them hurt: but rebukest euen kings for their sakes.

72. 4. Thou keepest the simple folke by their right: and defendest the children of the poore, and punishest the wrong doer.

72. 14. Thou deliuerest their soules from falshood and wrong: and deare is their blood in thy sight.

68. 5. Thou art a father to the fatherlesse, and defendest the cause of the widow: in thy holy habitation.

68. 16. Thou art the God that maketh men to be of one minde in an house, and bringest prisoners out of captiuitie: & letterest runnagates continue in scarcenes.

72. 7. In thy time the righteous flourish: and abundance of peace, so long as the moone endureth.

65. 9. Thou visitest the earth, and blessest it: and makest it very plenteous.

145. 16. Thou openest thy hand: and fillest all things liuing with plenteousnes.

65. 4. Blessed is the man, whome thou chusest, and receauest vnto thee: he shall dwell in thy Court, and shalbe satisfied with the pleasure of thine house, euē of thy holy Temple.

68. 28, 29. And now, O Lord, we humblie beseech thee, for thy Temples sake in Jerusalem: stablish the thing that thou hast wrought in vs. The prayer.

67. 1. Be mercifull vnto vs, & blesse vs: and shew vs the light of thy countenance, and be mercifull vnto vs.

67. 2. That thy way may be knowen vpon earth: and thy sauing health among all nations.

28. 9. O saue thy people, and giue thy blessing vnto thine inheritāce: feede them, & set them vp for euer.

51. 18. O be fauourable and gracious vnto Sion: builde thou vp againe the walles of Jerusalem.

Psal.	vers.	
20.	1.	Our superiors, O Lord, we beseech thee euer to heare in the day of their trouble: and let thy name, O God of Iacob euer defend them.
20.	2.	Send them helpe from the Sanctuarie: and strength them out of Sion.
20.	3.	Remember all their offerings: and accept their burnt sacrifice.
20.	4.	Graunt vnto them all their desires: and fulfil all their minde in thee.
72.	1,2, 3.	Giue them such knowledge of thy iudgements, and such a care to execute thy righteousnesse: that they may iudge according to right, and bring peace and equitie vnto thy people.
144.	11.	Preserue vs also, O Lorde, from the handes of
137.	4.	strange children, whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie: & let vs euer sing our songs vnto thee in our owne land.
144.	12.	That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the Temple.
144.	13.	That our garners may be full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streetes.
144.	14.	That our oxen may be strong to labour: that there be no decay, no leading into captiuitie, and no complayning in our streetes.
The conclusion. 79.	14.	So we that be thy people, and the sheepe of thy pasture, shall giue thee thankes for euer: and I will alway be shewing forth thy prayse, from generation to generation.
145.	5.	And as for me, I will be talking of thy worship: thy glory, thy prayse, and wonderous workes.
145.	12.	That thy power, thy glory, and mightinesse of thy kingdome: may be knowen vnto men.
145.	21.	My mouth therefore shall speake the prayse of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

So

So endeth this Psalme of thankesgiuing & prayer: wherein wee see, that whersoeuer Christ hath builded his Temple, or set vp his kingdome, there may the people make sure account of his speciall sauour, and be bolde to solicite him for the continuance, and for the increase of his goodnes towards them. For which his mercies, and all other his blessings bestowed vpon vs, especially for erecting his kingdome among vs, and making vs an holy Temple to him, by the good gouernment that now he hath giuen vs,

Glory be to the Father, and to the Sonne, and to the holy Ghost:

As it was in the beginning, is now, and euer shalbe, world without ende. Amen.

As it is a needefull and a commendable thing in our publique assemblies, so make profession of our faith generally: so in these dayes, and especially at this present time, it is to good purpose, and it becommeth our present assembly well, to make speciall profession of these fewe points of Christian religion also, with one heart and voyce, in maner and forme as followeth.

THere is none other meane to be saued, neither in heauen nor in earth, but onely by Christ. By his sufferings we escape hell, and by his righteousnesse we come vnto heauen, applying the same vnto vs by faith. He hath so abundantly taught vs all religion and workes in the written worde, that we neede not beleeue nor doe any thing, but onely that which there is taught vs. We must pray to none other, but in whome we beleeue: which can be none other, but God alone. Christ neuer appointed any speciall Priesthoode to sacrifice for sinne after his death, nor the Masse to be a propiciatorie Sacrifice for the quicke and the dead. He neuer appoynted any one man to be his Vicar generall, or the head of all the Church vnder him.

him. Whosoeuer it is that shall otherwise teach, though it were an Angell from heauen, we holde both him selfe, and his doctrine accursed. Amen.

Let vs pray.

To be confirmed in our profession.

O Lorde, most mercifull father, the onely fountaine of all knowledge and grace, we must needes confesse, that heretofore we haue wandred farre from this our profession, & in many other points besides, and that without thy speciall grace, we should soone returne vnto our former errors againe. We acknowledge also, that our strength is but small, and our faith very weake, if thou shouldest let loose the tempter vpon vs, and leaue vs wholy vnto our selues. Therefore we humbly beseech thee, so to confirme vs in this our profession by the witnesse of thy holy Word, and by the speciall woorking of thy holy Spirit, that we neuer depart from it againe, nor so much as wauer in it: but that we may be so rooted and grounded in thy holy trueth, that we may be able euer to stand fast thereunto, to the glory of thy holy name, to the strengthening of those that are weake, and to our own vnspeakeable comfort, through Iesus Christ thy sonne our Lord. Amen.

For the Queenes Maiestie.

O Most high and eternall God, we are not able to expresse in word, or in heart to conceiue, how infinitely we are beholding to thee, for giuing vs so gracious a Princesse, sent laden vnto vs with so many and so speciall giftes and blessings, and for continuing her so long among vs, in so peaceable and prosperous estate, notwithstanding the many and great attempts that haue bene meant and practised against her: when as together therewithall, our manifolde sinnes, and great vnthankefulnesse did most iustly deserue to loose that, which Sathan would faine haue gotten. But, O most gracious and mercifull father, thou hast euer done like thy selfe: neuer wouldest

thou

thou be entreated, to enter so farre into iudgement with vs, nor suffer Sathan to bring vpon vs so great confusion. O gracious father, we beseech thee, continue this thy goodnesse towards vs, pardon our sinnes, whereby we haue deserued the contrary, giue vs grace so faithfully to endeuour the aduauncement of thy glory among vs, and the edifying of thy holy Temple, that whereas there is nothing in vs, yet for thine owne names sake thou mayest be so fauourable vnto vs. Preserue her, O Lord, from all the open forces and secret practises of all her enemies, at home & abroad: encrease in her all the good graces of thy holy spirit, that she may be a further comfort to this thy people, & further aduaunce ỹ Scepter of thy kingdome here among vs: giue vnto her in this present world, to the comfort of all her true subiects & friendes, and to the confusion of all her enemies, a long, a peaceable, and a prosperous reigne, and after that, eternall rest and glory with thee, in thy holy kingdom. These things, O Lord, we beseech thee to graunt vs, through Iesus Christ thy sonne our Lord, to whome with thee, and the holy Ghost, for all thy mercies already bestowed vpon vs, be ascribed all power, thankes, and glory, for euer and euer. Amen.

The Collect for peace.

WE acknowledge, O Lorde, both that our sinnes haue iustly deserued, that thou shouldest let in our enemies vpon vs: and that otherwise also it might proue a needefull exercise to many of vs, and in diuers respects, make very much to thine honour and glory. Neuertheles, because the dead cannot glorifie thee here among the children of men, where thy prayses are but slackly declared, nor the liuing neither, but very hardly, if thou giue them ouer into the handes of so cruell enemies: we humbly beseech thee, that as it hath pleased thee to erect thy Temple among vs, and hast taught vs to be somewhat calling on thy holy name, so it would please thee to go on forwarde with this good worke in vs, and

not to suffer the children of the worlde, either vtterly to ouerthrowe, or so much to encumber thy handie worke. And remember, O Lord, that although we be (we doe not denie it) very great sinners: yet is it not for any sinne in vs, that thus they seeke our vtter destruction, but onely for the hatred they haue to thy trueth, and for that it hath pleased thee to vouchsafe vs this mercie, that we professe it, and stande to the maintenance of it. As therefore they respect not in vs any thing that is ours, we meane our great and many sinnes, but rather that which is onely thine, the word of thy eternall grace: so we humbly beseech thee in this case also, not so much to regard how iustly we haue deserued to be scourged by them, as what it is, which in vs they would punish, and ouer which they would gladly triumph. Giue vs therefore, O Lord, we beseech thee, thy continual protection against all thine enemies, and so defend vs on euery side, that we enioying a godly quietnesse, may auaunce thy Standerd with a stretched out arme, and euer praise thy holy name, through Iesus Christ thy sonne our Lorde. Amen.

The Collect for grace.

WE are, O Lorde, ouer deepely indebted to thee already, for all thy mercies that hitherto thou hast bestowed vpon vs most plentifully: namely, for that it hath pleased thee, in the midst of so many dangers and euils, yet notwithstanding to bring vs safe to this present day, and to giue vs grace at this present, in some measure to seeke after thee, as nowe we haue done. But because that without thee we are nothing, we can not chuse, but that euer we must hang vpon thee. We therefore most humbly beseech thee, still to continue thy goodnes towardes vs, this day, and euer: keeping vs safe from all maner of euil, and working in vs an earnest desire, both to turne aside from all maner of sinne, and to seeke after all holines of life. And at this time, O Lorde, we humbly beseech thee, to giue vs that blessing out of these our labours,

that both by our prayers we may obteine what wee haue desired, and by these examples of so rare and notable zeale towardes the aduauncing of thine honour and glory, wee may depart hence so inflamed therewith, that euery one of vs take a full and a resolute purpose, henceforwarde to bee more carefull thereof, and, according as we shalbe enabled, and called by thee, so to procure and labour the same. Seeing that thy graces haue in so plentifull measure abounded towards vs: let it be thy pleasure, O Lord, we beseech thee, that wee also, in some good measure, may sanctifie thee, through Iesus Christ thy Sonne our Lord, Amen.

A portion of Scripture apt for this present day, taken out of the 13. Chapter of the Epistle of S. Paul to the Romanes. Wherein he exhorteth all generally, to be obedient to higher powers: and by diuers good reasons he proueth, that it is the duetie of all to obey.

The text.

LEt euery soule be subiect vnto the higher powers: for there is no power but of God. The powers that be, are ordeyned of God. Whosoeuer therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselues damnation. For rulers are not feareful to good, but to the euill. Wilt thou not feare the power? Do well, and thou shalt haue praise of the same. For he is the minister of God for thy wealth. But if thou do euill, feare: for he beareth not the sworde in vaine. For he is the minister of God, reuenger of wrath on him that doeth euill. Wherefore, ye must needes be subiect, not onely for feare of punishment, but also because of conscience. And for this cause pay yee tribute, for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie, tribute to whome tribute (is due,) custome to whome custome, feare, to whome feare, honour, to whome honour (belongeth.)

An other portion of Scripture apt for this present day, taken out of the 22. Chapter of the Gospel of our Sauiour Christ, written by S. Matthew. Wherein Christ also teacheth the selfe same obedience to the higher powers, but one degree higher then the other: that is, that the Iewes, who otherwise had a speciall prerogatiue of all people in the worlde, and, as they thought, from all forreine power, yet notwithstanding were not exempted from it.

The text.

THen went the Phariſes, and tooke counſell howe they might intangle him in his talke. And they ſent vnto him their diſciples, with the Herodians, ſaying, Maiſter, we knowe that thou art true, and teacheſt the way of God truely, neither careſt thou for any man, for thou doeſt not reſpect mens perſons. Tell vs therefore, how thinkeſt thou: Is it lawful to giue tribute vnto Ceſar, or not? But Ieſus, when he knewe their wickednes, ſayd, Why tempt ye me, ye hypocrites? Shewe me the tribute money. And they brought him a peny. And he ſayth to them, Whoſe is this image and ſuperſcription? They ſay vnto him, Ceſars. Then ſaith he vnto them, Giue therefore vnto Ceſar the (things) which are Ceſars, & vnto God, thoſe (things) that are Gods. When they had heard (theſe wordes) they marueiled, and left him, and went their way.

A proper Preface.

ESpecially at this preſent, not only, for that it hath pleaſed thee of thine infinite goodnes, long ago to do away our mourning weede, and to clothe vs with ioy & gladnes, in giuing vnto vs ſo gracious a Princes, and with her, the Goſpel, peace, and proſperitie in great abundance: but alſo, for that againſt many ſtrange and miſchieuous practiſes, moſt vniuſtly intended againſt her, at home & abroade, thou haſt euer ſince preſerued her in wonderful maner, and dayly yet doeſt, to the ſingular comfort of vs her ſubiects.

Therefore with Angels, &c.

A Table, declaring in wha

An other portion of Scripture apt for this present day, taken out of the 22. Chapter of the Gospel of our Saviour Christ, written by S. Matthew. Wherein Christ also teacheth the selfe same obedience to the higher powers, but one degree higher then the other: that is, that the Iewes, who otherwise had a speciall prerogatiue of all people in the worlde, and, as they thought, from all forreine power, yet notwithstanding were not exempted from it.

The text.

Then went the Pharises, and tooke counsell howe they might intangle him in his talke. And they sent vnto him their disciples, with the Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou dost not respect mens persons. Tell vs therefore, how thinkest thou: Is it lawful to giue tribute vnto Cesar, or not? But Iesus, when he knewe their wickednes, sayd, Why tempt ye me, ye hypocrites? Shewe me the tribute money. And they brought him a peny. And he sayth to them, Whose is this image and superscription? They say vnto him, Cesars. Then saith he vnto them, Giue therefore vnto Cesar the (things) which are Cesars, & vnto God, those (things) that are Gods. When they had heard (these wordes) they marueiled, and left him, and went their way.

A proper Preface.

Especially at this present, not only, for that it hath pleased thee of thine infinite goodnes, long ago to driue away our mourning weede, and to clothe vs with ioy & gladnes, in giuing vnto vs so gracious a Prince, and with her, the Gospel, peace, and prosperitie in great abundance: but also, for that against many strange and mischieuous practises, most vnmilitly intended against her, at home & abroade, thou hast euer since preserued her in wonderful maner, and daily yet doest, to the singular comfort of vs her subiects.

Therefore with Angels, &c.

A Table, declaring in what sort we may fruitfully solemnize the blessed reigne of our gracious Soueraigne: as we are this day occasioned to doe. Which also may be some helpe to some of the Ministerie, with lesse labour of theirs to note vnto the people, whereunto to gather their consideration for this present: euery one making choise of such points, as (in his discretion) shall be meetest, for those that are vnder his charge. Wherein he shall finde very fewe, but that plentifully will yeelde such matter, as to this present purpose doth apperteine.

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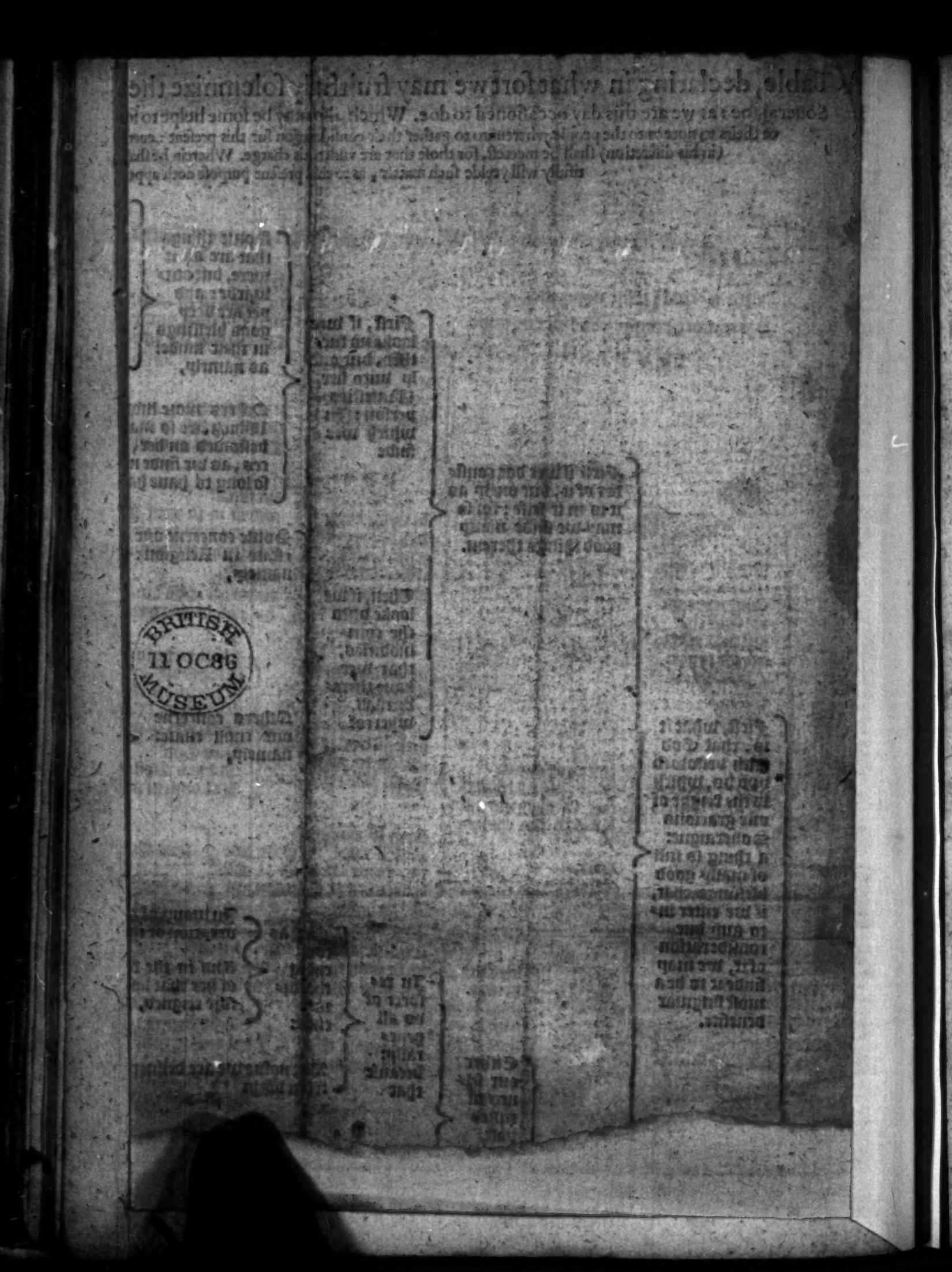
- First, what it is, that God hath bestowed vpō vs, which is the reigne of our gracious Soueraigne: a thing so full of many good blessings, that, if we enter into any due consideration of it, we may finde it to be a most singular benefite.
  - First if wee doe consider of it, but onely as it is in it selfe: for so may we finde many good things therein.
    - First, if wee looke no further, but onely vnto her Maiesties person: In which wee finde
      - Some things that are as it were, but outwarde: and yet are very good blessings in their kinde: as namely,
        - That shee is no Alien: but of the same Countrey with vs.
        - And that shee is not onely descended of our Kinges and Princes, that of olde haue honourably reigned among vs: but also, of all those that are of that sort, shee it is, vnto whome onely (for her time) the Crowne apperteineth.
      - Others more inwarde, or speciall graces. Which are so many, and in such measure bestowed on her, that shee is such a Princes, as we finde not this land, of long time, so long to haue had
        - Either in respect of her care of Religion,
        - Or in respect of her gouernement,
        - Or in respect of her other notable giftes.
    - Then, if we looke vnto the commodities, that wee haue therewithall, whereof
      - Some concerne our estate in Religion: namely,
        - That wee are deliuered from the power of darkenesse.
        - And haue the synceritie of the Gospell restored againe.
      - Others concerne our ciuill estate: namely,
        - That wee are not onely deliuered from
          - All forreine power,
            - Ecclesiasticall,
            - And Ciuill,
          - And a confused maner of gouernement.
        - But also,
          - Liue vnder our naturall Princes for both: that is, for all iurisdiction,
            - Ecclesiasticall,
            - Or Ciuill.
          - And haue a good and orderly gouernement among vs established.
  - Either our selues in times past, that is,
    - In respect of vs all generally: because that
      - First as touching the former time:
        - In many of our Princes dayes wee were subiect vnto the cruell vexation of the Church of Rome.
        - And in the dayes of her that last before reigned,
          - Not onely drawen backe to the same againe,
          - But also layed open vnto an other grieuous people besides, and almost ouer-runne by them.
      - But nowe we are deliuered from both:
        - From that vexation of the Church of Rome,
        - And from the daunger of the grieuous yoke, which that other forreine people had almost clasped about our neckes.
          - Not onely imprisoned,



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The selfe same points, comprised after the common maner, to the vse of those, that doe not know in what order to reade the former Table.

THis day wee haue to consider, what it is that God hath bestowed vpon vs: and howe we should be affected thereat. That which God hath bestowed vpon vs, is the reigne of our gracious Soueraigne: a thing so ful of many good blessings, that if we enter into any due consideration of it, we may finde it to be a most singular benefit. A singular benefit may we finde it to be, whether we consider of it, as it is in it selfe: or whether we do compare it with others. If we doe but consider of it, as it is in it selfe, yet finde we many good things therein: whether we looke no further then vnto her owne person, or whether we cast our eyes besides, vnto the commodities that we haue therewithall. In her owne person, we finde some things that are but outward, and yet very good: others more inward, or speciall graces. Those that we neede to accompt but outward, and yet are very good blessings in their kinde, are these two: that she is no alien, but of the same countrey with vs, and that she is not onely descended of our Kings and Princes that of olde haue honourably reigned ouer vs, but also, for that of all those that are of that sort, she it is, vnto whome onely (for her time) the Crowne appertaineth. Those inward or speciall graces, that it hath pleased God to bestowe vpon her, are very many, and in great measure bestowed vpon her: insomuch that she is thereby, both for her care of religion, gouernement, and other singular giftes, such a Prince, as we finde not this land at any time, so long to haue had. The commodities that we haue therewithall, are of two sortes: some in Religion, others in our ciuill estate. In Religion, the commodities that with her we haue, are these two: that we are deliuered from the power of darkenes, and haue the sinceritie

ceritie of the Gospel restored againe. In our ciuill estate we are not onely deliuered from forreine power, ecclesiasticall and ciuill, and a confused maner of gouernement: but also liue vnder our naturall Princes for both, and haue a good, and an orderly gouernment among vs established. Those others, with whom if we doe compare this blessing of God, we may finde it to be a singular benefite, are, our selues in time past, and our neighbours at this present. In respect of our selues in the former dayes, it may bee aduaunced, first in respect of vs all generally: then in respect of her Maiesties owne good estate. In respect of vs all generally it may bee aduaunced, because that in many of our Princes dayes, wee were subiect vnto the cruel vexation of the Church of Rome, and in the dayes of her that last before reigned, not onely drawen backe to the same againe, but also laide open, and almost ouerrunne, by another grieuous people besides: but nowe we are deliuered from both, from that vexation of the Church of Rome, and from the feare of the grieuous yoke, which that other forreine people had almost clasped about our neckes. In respect of her Maiesties owne good estate, the benefite is so much the greater, because that in those dayes her Maiestie was not onely imprisoned, but also almost (notwithstanding her innocencie) oppressed with death: but nowe she is not onely deliuered, but also reigneth to the glorie of God, and to the comfort of her people. In respect of our neighbours at this present, it may be aduanced likewise, whether we respect them all generally, or especially those, that most of all sought to trouble vs. If we respect them all generally, either they are yet vnder the tirannie of the Bishop of Rome, and then are they very miserable: or els, if they be deliuered thence, yet haue they not so good a gouernment, or are not vouchsafed like blessings to vs. If we respect those especially, that haue meant most mischiefe to vs, we may easily see, that they doe either remaine vnder the tyrannie of the Bishop of Rome, and so are wretched

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ynough therein, or els are at variance among themselues, and not able well to tell which way to turne them.

The consideration of this his mercie towards vs, both iustly prouoke vs to these two things: first to be thankefull to him for the same, then to endeuour the continuance of it. This thankefulnes of ours must first bee well grounded in heart: and then must it from thence proceede in such sort as it ought to doe. The better to haue it grounded in our hearts within, it is good, often to consider the benefite that is bestowed vpon vs, in euery point, as before is declared, & therewithal how vnworthie thereof we before were, or yet are. To the right proceeding of it from within, it both appertaine, that this our thankefulnes to God be founde, not onely in word, but also in deede. In word it is founde when as (according as of good right we ought) either priuately apart by our selues, wee giue thankes therefore to God: or some whole congregation doth it together in publique maner. In our deede we then are found thankefull for the same vnto him, when as in respect of his goodnes towards vs in this matter, we wholly yeeld our selues to be his, both in holines of life generally, and in diligent following of our speciall functions besides, euery one as he is called. In our endeuour towards the continuance of it wee are to knowe, howe wee are to endeuour the same: and what wee may yet further find to moue vs vnto it. We are to endeuour it both by our prayers on that behalfe towardes God: and by performing what is further on our partes to be done. Prayers must be made vnto God on ỳ behalfe, both of euery one apart by our selues: & of whole cõgregations together generally. That which is further of vs to bee done, is to assist her against al her enemies, howsoeuer occasion shalbe offred, & to ỳ vttermost ỳ we are able. That which we may yet further finde to moue vs vnto it, resteth in two principall points: one, ỳ goodnes of the cause, the other ỳ furie of the enemie. The cause is such as needeth very carefully to be seene vnto, both because it concerneth the good estate of vs all, & the

good

good estate of the Gospel it selfe. The furie of the enemie is such, as that neither they can rest from deuising mischiefs continually, one thing euer after an other: neither doe they now make conscience of any kinde of villanie whatsoeuer, if they may conceiue any hope, for to attaine their purpose thereby.

An Antheme.

O Glorious God, respect our song,
And from the heauens bowe downe thine eyes:
Graunt that our Queene may prosper long,
And scape the snares her foes deuise,
So shall eche faithfull heart alwayes,
To thee giue honour, laude, and prayse.

O God confound her secret foes,
And let their dayes no longer dure:
Which by proofe and perfite showes,
The perill of our Prince procure.
So shall eche, &c.

O God that giuest both life and death,
And rulest all things at thy will:
Preserue our Queene ELIZABETH,
And let her friends enioy her still,
So shall eche, &c.

FINIS.

Imprinted at London by Christopher Barker, Printer to the Queenes most excellent Maiestie.
1585.

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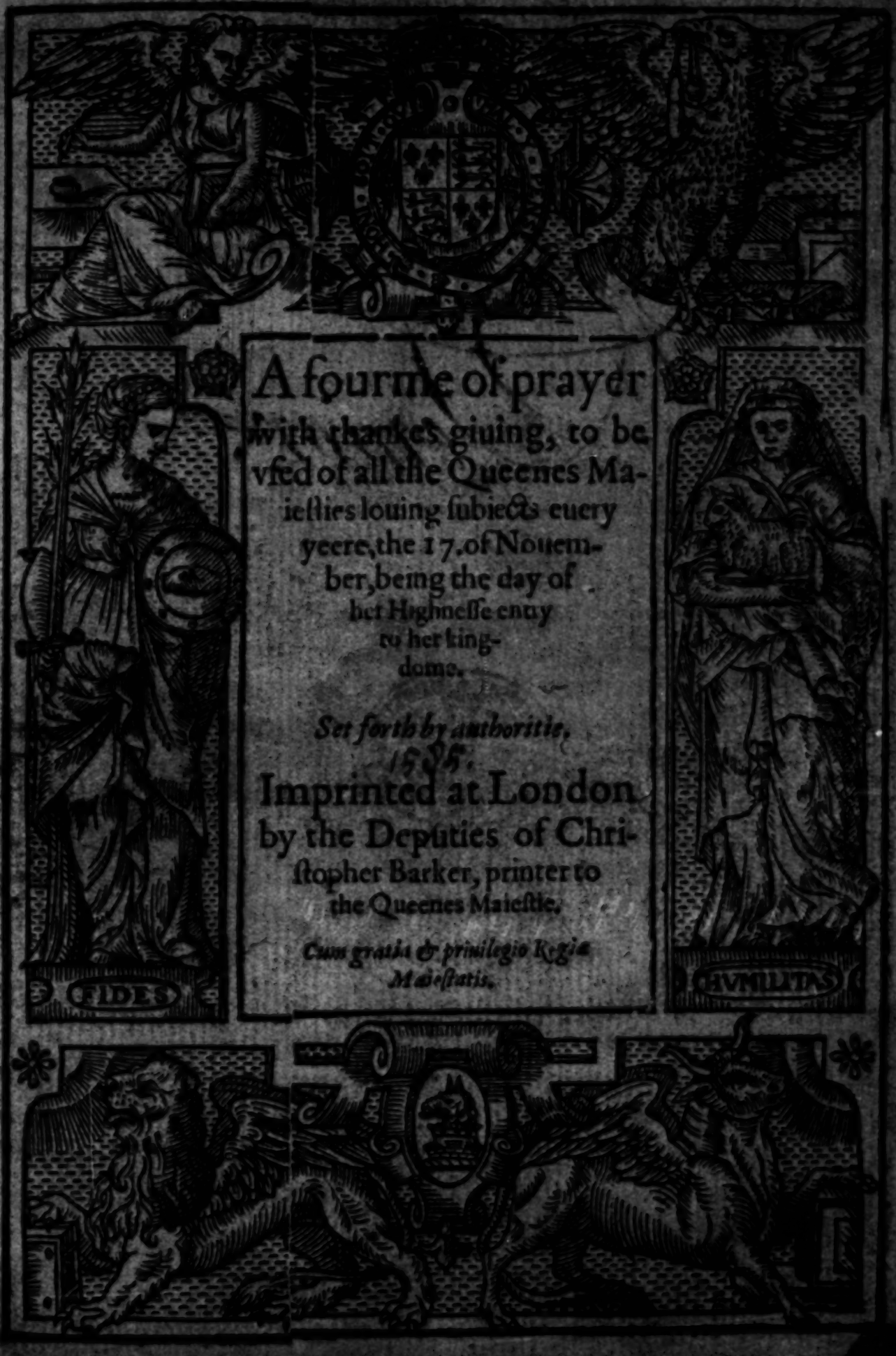

A fourme of prayer with thankes giuing, to be vsed of all the Queenes Maiesties louing subiects euery yeere, the 17. of Nouember, being the day of her Highnesse entry to her kingdome.

Set forth by authoritie,
1585.

Imprinted at London by the Deputies of Christopher Barker, printer to the Queenes Maiestie.

Cum gratia & priuilegio Regiæ Maiestatis.